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HOW DEW IS FORMED.

DEW must be familiar to every one as those small translucent globules of water which, particularly in the morning, are found glittering like innumerable gems all over the face of nature. Dew has in all ages been an object of admiration and interest; and whilst poets have found in it a natural image of purity and beauty by which to compare other objects, popular superstition in ancient times ascribed to it a celestial origin, and many little supernatural virtues. That it *fell* from heaven, was considered certain; and that it was an essence distilled from the heavenly bodies, was considered probable from its bright and sparkling nature; thus resembling in lucid clearness "the lights that live along the sky." In the writings of the mythologists it is recognised as the daughter of Jove and the Moon; and Plutarch says that it is most abundant at full moon, by which assertion he evidently implies that the moon has some mysterious influence over its production. Amongst the virtues which, in the infancy of knowledge, were supposed to reside in it, popular persuasion ascribed to it the property of cleansing from impurity, removing spots and stains, and restoring to the features, which time had impaired, the glowing charms of youthful beauty. Nay, like the celebrated elixir of times less remote from our own, it was supposed to lengthen the term of human existence; and Ammianus Marcellinus, a Roman historian of the fourth century, asserts that the greater longevity of mountaineers, as compared with the duration of life amongst the inhabitants of the plains, is to be ascribed to the frequent aspersion of dew on their gelid bodies. It was likewise supposed to counteract corpulency; and ladies collected the precious liquid by exposing clothes or woollen fleeces to the humid atmosphere of the night for the purpose of collecting it, that by repeated applications of this powerful antagonist to obesity, the symmetry and proportions of their fine forms might be preserved. Such being the popular belief in ancient times, it is not to be wondered at that those philosophical visionaries, the alchemists (who grasped eagerly at every floating superstition which held out the slightest hope of their realising their favourite dreams), believed that it was endued with supernatural powers, and employed it as an agent in all their operations; and some of them even had the audacity to affirm that, like *aqua regia*, it was capable of dissolving gold itself.

After those vague chimeras, which are characteristic of the infancy of nations and of science, had begun to dissipate, and give place to more profound and correct views of the phenomena of nature, juster views began to be entertained regarding dew. Amongst the Greeks, Aristotle, one of the master-spirits of antiquity, defines dew as "humidity detached in minute particles from the clear chill atmosphere." He further states that "dew is only formed beneath a calm and cloudless sky, but never in windy weather." Other observations are made respecting the circumstances most favourable to the production of dew; and, upon the whole, Aristotle's views may be called an approximation to the truth; but in informing us that dew is the humidity of the atmosphere, and only following the position up with remarks on the state of the sky best adapted to its production, he stops short at the most interesting part of the subject. This is one amongst many instances to be found in the writings of the ancient philosophers, in which disjointed *fragments*, as it were, of truth are given, but no grand, complete, and thoroughly established theory propounded. Often a single fact or observation, founded in truth, and taken by itself incontrovertible, is made the basis of a spacious superstructure of error. Without following up the views entertained by the Stagyrite, and even abandoning the premises which he had assumed, the Romans made a retrograde movement, and relapsed into the rude opinions of remote and superstitious times. The philosophers and poets of that great people uniformly represent dew as *falling* from the heavens, as if it were a species of nocturnal rain. The theory of the descent of dew long prevailed in the schools of philosophy, and maintained its ground undisputed amid the mutations to which the other departments of science were subjected. Some of the views of the alchemists have already been alluded to. These vague but often ingenious enthusiasts further asserted, that when the dew evanishes before the beams of the sun, it reascends to its native region in the highest heavens; and other wild opinions were entertained by them, which, however, it is unnecessary to state in this place. Nor is it at all requisite that the fanciful speculations of Van Helmont (which involve the subject of the production of watery fluids during the night) should be noticed. Towards the end of the seventeenth century, a fact was discovered which, had it been reasoned upon in the true spirit of philosophical investigation, might have exploded the popular doctrine, and led to the discovery of the true theory. It was remarked that a bell-glass which had been placed over a plant during the night was found in the morning to be covered with dew in the inside, whilst externally little or no moisture appeared to adhere to it. It is evident that the humidity which formed these globules must either have risen out of the ground, exuded from the plant, or existed in the small portion of confined air, for it could not possibly have passed through the glass as a deposition of the superincumbent atmosphere. But with the simple ascertainment of the fact the investigation seems to have terminated, no generalisation appearing to have taken place.

In the year 1733, a considerable advance towards the truth was made by Gersten, a German professor, who propounded an opinion opposite to that of the *descent* of dew. This philosopher remarked, that plates of copper exposed during the night had only their under surfaces wet with dew, and found that plants exhale in various proportions the moisture which constitutes the aqueous deposit. The dissertation which embodied these views called other investigators to the field of inductive science; and a series of facts relative to the deposition of dew on plates of glass at different heights, and also the quantities deposited, ascertained by employing towels and cloths, were collected by a French philosopher called M. du Fay. A very curious discovery was soon afterwards made by Muschenbroeck of Utrecht, which was, that dew forms in very different proportions on different substances, and that not only the texture but the *colour* of the substance materially influences the deposition of humidity. For instance, a plate of polished metal will remain dry, whilst glass will be covered with the liquid; and a bit of red morocco leather will during a night acquire twice as much aqueous deposit as a piece of the same size but of a blue or black colour.

The experiments of Muschenbroeck were successfully repeated by M. du Fay. Electricity had about this period begun to attract universal attention, and it was customary to ascribe to the operation of this powerful and mysterious agent many effects which were otherwise difficult to be accounted for. That it should exercise some influence over the deposition of dew was by no means

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an improbable notion; and accordingly M. du Fay, who had signalised himself in this department of science, prepared to put the matter to the test of experiment. He grounded his reasoning on the fact, that since some bodies have the power of imbibing, or rather receiving, a greater portion of dew than others, it might depend upon these bodies being electrics in the one case, and conductors in the other. In order, therefore, to compare the humifying action of vitreous with that of resinous substances, he took two basins of the same dimensions, one of tin, and the other of glass; the former he thickly coated with shell-lac—a resinous body—and exposed it along with the one made of glass during a fine clear night. The result was, that the glass basin contained twice as much aqueous deposit as that which was coated. A very curious fact also came under his notice during these investigations, namely, that a watch-glass placed on a porcelain saucer will receive five or six times more dew than one similarly placed on a silver saucer. That the metallic body in this case prevented the deposition of dew is evident; and it was farther proved by an experiment in which one end of a slip of glass was made to rest on a brass plate, and the other on one of glass. The end which reposed on the former was found quite dry, whilst the opposite extremity was profusely wetted. The next philosopher of eminence who made observations on this subject was Professor Leslie. He was greatly assisted in his experiment by the hygrometer, an instrument which, in the year 1798, he had brought nearly to a state of perfection. The term hygrometer is compounded of two Greek words, and signifies a measurer of moisture; hence its usefulness in determining the state of humidity of the atmosphere at any given period of the evening. The results of Leslie's investigations were confirmatory of the principle discovered by Du Fay,—that dew always began to form at the surface of the earth, and continued to mount upwards as the night advanced. The following explication of the phenomena of dew by Leslie explains a phenomenon which must often have been observed, viz., the formation of a fog or low cloud. "In fine calm weather, after the rays of the declining sun have ceased to warm the surface of the ground, the descent of the higher mass of air gradually chills the undermost stratum, and disposes it to dampness, till their continued intermixture produces a fog or low cloud. Such fogs are, towards the evening, often observed gathering in narrow vales, or along the course of sluggish rivers, and generally hovering within a few inches of the surface. But in all situations these watery deposits, either to a greater or a less degree, occur in the same disposition of the atmosphere. The minute suspended globules, attaching themselves to the projecting points of the herbage, form dew in mild weather, or shoot into hoar frost when cold predominates. They collect most readily on glass, but seem to be repelled by a bright surface of metal." The provision of nature for compensating the daily vicissitudes of climate is exceedingly beautiful. It is evident that the sun's rays striking the surface of the earth during the day will be absorbed by it, and thus the stratum of air contiguous to the mass of the globe will be retained in a state of comparative warmth and dryness, at least in clear and calm weather. The more elevated strata, on the other hand, will be much colder, as is known to be the fact by those who ascend high mountains, or rise to great heights in balloons. When the sun sinks below the horizon, and exercises no longer any calorific influence over the earth, the lower or warm strata of air, by virtue of their lightness, bulk for bulk, compared with those higher up, ascend, their place being supplied by the colder strata from the upper regions. This interchange goes on perpetually during night and day; and thus the descent of chill air explains the formation of dew in low situations first, and its progressive deposition at higher elevations as the cold increases. This is the theory of Professor Leslie, but another explanation of the phenomena will be found further on.

The remarkable discovery of Du Fay, already noticed—namely, that the presence of a piece of metal will prevent dew from accumulating even on glass, which otherwise would have been profusely bedewed—remained to be explained. A set of very curious experiments were undertaken by M. Benedict Prevost to determine the question, and the results were briefly as follows:—A metallic leaf placed upon a plate of glass not only prevented dew from forming on the covered part of the glass, but for a small space all round it, and also on the opposite side of the plate, whilst every other part of it was perfectly wet. A piece of tin-foil being pasted on the inside of a window, and another similar piece on the outside, when dew began to form first upon the inside of the pane, the tin-foil on the same side appeared wetter than the rest of the pane, all except that part of it opposite the exterior coating, which invariably appeared to be drier than the rest. When the dewing commenced upon the outside, the principle of formation was exactly reversed. In every case it was found that a piece of glass placed over the metallic leaf so as entirely to cover it, completely destroyed its effects on the metal. In every case the formation of dew depended upon the nature of the extreme surfaces of bodies.

These interesting, but somewhat perplexing, facts for some time constituted a problem which philosophers were inadequate to solve. Now, however, every difficulty has been satisfactorily explained, and the theory of the formation of dew is as well understood as any other part of natural philosophy. 1st. The whole depends upon the facility with which bodies part with the heat which they contain. 2d. Bodies only acquire dew according to the rapidity with which they cool when exposed to the free aspect of the heavens. Now, bright metals, although good *conductors* of heat, do not part with it so readily on exposure to air; whereas with glass, as well as with a great variety of other substances, the very reverse is the case: hence, whilst the glass rapidly gave forth its heat, became cool, and consequently attracted dew, that portion of the pane which was covered with metallic leaf was prevented from giving forth its heat; and thus dew could not collect upon it, according to Leslie's theory of pulsations of air. The impression received on a plate of polished metal scarcely amounts to the tenth part of what is communicated to a surface of glass, wood, cloth, paper, earth, or grass. Various circumstances, which will be afterwards noticed, tend materially to modify the distribution of heat and the formation of dew on the surfaces of bodies.

Our knowledge of the principles upon which dew is formed, was greatly advanced by the researches and experiments of Dr. Wells; and amongst other facts of importance we are indebted to him for the very important one—that bodies become colder than the neighbouring air *before* they are dewed. It is a rare circumstance that the simplest truths of science are the soonest discovered; and the remark holds good in the present instance, for various investigators, amongst whom were the learned Dr. Wilson of Glasgow, and Mr. Six of Canterbury, had propounded the doctrine that the formation of dew was always accompanied by the production of cold. Thus cold was supposed to be the *effect* instead of the *cause* of aqueous globules collecting on the surfaces of bodies. The learned and ingenious Dr. Wells, however, set philosophers right upon this subject, having prosecuted his researches with assiduity and ardour for upwards of two years at a friend's villa in the neighbourhood of London, in spite of professional demands upon his time, and the precarious state of his health. After a protracted drought, when the air was very still and the sky serene, and about half an hour before sunset, Dr. Wells exposed to the sky parcels of wool and swan-down, which had been previously weighed. They were placed upon a smooth, unpainted, and perfectly dry fir table. Twelve minutes after sunset the wool was found to be fourteen degrees colder than the air, and had, as yet, acquired no additional weight. The swan-down, of which there was a much greater quantity, had not become so cold as the wool by one degree, and remained likewise without any increase of weight. Twenty minutes more brought the wool down half a degree lower than the surrounding atmosphere, and still there was no dew found upon it. The grass was, at the same time, fifteen degrees colder than the air four feet above the ground. By an induction of facts at once ample and conclusive, the learned experimenter established the proposition stated, that the coldness of

bodies invariably *precedes* the formation of dew upon them, and this, in favourable circumstances, continued to increase somewhat progressively during the whole night, so that from midnight to sunrise the deposition was even greater than from sunset to midnight.

That substances having a free exposure imbibe dew to a greater extent than those which have a covering over them, was proved by Dr. Wells in the following manner:—He took two parcels of wool of ten grains each, and placed one of them under a sheet of pasteboard bent into the shape of a penthouse, and the other upon a grassplat fully exposed to the sky. In the morning, the sheltered wool was found to have increased only two grains in weight, whilst that which remained uncovered had imbibed sixteen grains of dew. He further found that parcels of wool, each weighing ten grains, being teased out into flattened balls of two and a half inches diameter, and laid on a grassplat, on a gravel-walk, and on fresh garden-mould, acquired, during a clear calm night, respectively sixteen, nine, and eight grains of humidity. Repose of a body seems necessary to its acquiring its utmost degree of coldness and its full deposit of dew; so that a moving body will not become so humified as one at rest. Hence those who are exposed to night-air effect two purposes by walking smartly—they not only keep their bodies warm, but prevent the chilling dews from settling profusely upon their clothes.

We have seen in the experiments of Dr. Wells, that a covering placed at a little distance above the body will prevent the dew from settling upon it, to the same extent as would have been the case had no such screen between it and the sky been interposed. Hence we find that, in cloudy nights, little or no dew is formed. A very great change takes place in a short time in the temperature of the air, if the night, having been previously clear, becomes cloudy, or having been cloudy, becomes clear. In the former case, the thermometer rises considerably, and the deposition of dew is checked; and in the second instance the thermometer falls considerably, and dew begins rapidly to form. In every case, however, the quantity of dew deposited depends upon the state of the atmosphere with regard to moisture. Sometimes there is little humidity in the air, at other times a great deal. Dew is more abundant in the spring and autumn than at other seasons, and of course is always very copious when the atmosphere is inclined to humidity. When the air is in a proper state, a very few degrees of difference of temperature between the grass and the atmosphere is sufficient to determine the formation of dew. At other times, a difference to the extent of thirty degrees may exist without any deposition taking place. Insulated bodies or prominent points, such as the spicular extremities of vegetables, become sooner covered with dew than others, because they are sooner deprived of heat; and the effects of an open exposition may be seen in the fields every morning. There the leaves of trees and shrubs will often be found to have remained dry, or nearly so, during the night; whilst the blades of grass are seen densely covered with shining globules. It is a fact mentioned by Aristotle, that dew does not form in windy weather; and Dr. Wells informs us, that if the night, from being clear and serene, becomes dark and stormy, the dew which had already been deposited will disappear.

"I had often," says Dr. Wells, "smiled in the pride of half-knowledge at the means frequently employed by gardeners to protect tender plants from cold, as it appeared impossible to me that a thin mat, or any such flimsy substance, could prevent them from attaining the temperature of the atmosphere, by which alone I thought them liable to be injured. But when I had learned that bodies on the surface of the earth become, during a still and serene night, colder than the atmosphere, by radiating their heat to the heavens, I perceived immediately a just reason for the practice I had before deemed useless. Being desirous, however, of acquiring some precise information on this subject, I fixed perpendicularly in the earth of a grassplat four small sticks, and over their upper extremities, which were six inches above the grass, and formed the corners of a square whose sides were two feet long, I drew tightly a very thin cambric handkerchief. In this disposition of things, therefore, nothing existed to prevent the free passage of air from the exposed grass to that which was sheltered, except the four small sticks; and there was no substance to radiate downwards to the latter grass, except the cambric handkerchief." On examination, the sheltered grass was found nearly of the same temperature as the air, whilst the unsheltered was five degrees colder; and on another occasion, the grass destitute of any covering was found eleven degrees colder than the air, whilst that over which the handkerchief was spread was only three degrees colder. From these experiments we see the propriety of sheltering, even with a very thin covering, those plants and vegetables to whose healthy growth warmth is necessary. Snow acts in winter as a protector from cold; but to have the full advantage of any artificial covering, it should be placed a little above the subjacent body. In tropical climates, the deposition of dew on animal substances hastens their decay; and as this is apt to happen only on clear nights, it was anciently supposed that moonlight was a promoter of animal decomposition.

In reference, first, to the cooling of bodies under an open sky, and, second, to the prevention of this by the interposition of clouds or other covering above the bodies, there are two theories by which phenomena have been explained. By the one, the coldness induced on the ground is said to result from the *radiation* of heat into free space; and the prevention of this is supposed to arise from the clouds radiating heat back to the earth. By the other, it is supposed that the pulses of cold air accumulated by that vertical play already described, in which the chill strata of air descend and the warm strata rise, is the cause of the temperature falling, and the consequent formation of dew. Clouds, or any other interposing screen, will disturb this process; but we confess, although Leslie be the author of this theory, that, taken alone, it does not explain phenomena in the same simple and explicit manner as the other. However, there seems no reason for doubting that both causes may operate, and that, under certain circumstances, the effects produced by the latter may predominate over those produced by the former. What is called the doctrine of latent heat has also been brought forward to explain the increase of heat at the earth's surface on a cloudy night. That the condensation of transparent vapour into cloud, a denser body, causes an extrication of heat, there can be no doubt; but that this would continue during a whole night, is highly improbable. But the thermometric observations of Dr. Wells render the opinion utterly untenable. He found that the sudden intervention of a cloud gave rise to as sudden an elevation of temperature, and sudden clearness to an equally rapid fall in the mercury of the thermometer. Moreover, we find the atmosphere itself, at moderate elevations, of a pretty uniform temperature; whilst bodies at the surface of the ground undergo rapid alternations of heat and cold. This fact alone is fatal to the theory derived from the doctrine of latent heat.

The importance of dew in the economy of nature cannot be fully appreciated in a moist northern climate like ours. But in tropical regions, where the seasons are divided into wet and dry—that is, months in which a great quantity of rain falls, and months in which there is almost none at all,—during the protracted drought vegetation is necessarily parched, and stands much in need of moisture; so that the deposition of vapour in the form of dew is of incalculable benefit to it. Upon the same principle as that on which dew is formed, ice may be procured in warm climates—the East Indies, for instance,—when the temperature of the atmosphere is above the freezing point. This is effected by simply exposing water in shallow vessels to the aspect of a calm and cloudless sky. Of all substances, water is the one which radiates caloric best, and accordingly, from rapidly parting with its heat, congelation upon the surface immediately takes place.

DECORUM.

No man can be good enough to enable him to neglect the rules of prudence; nor will Virtue herself look beautiful, unless she be bedecked with the outward ornaments of decency and decorum.—*Fielding.*

CLERICAL IGNORANCE.

FOREIGN writers have been amused with the information, that many of the Scottish clergy affirmed, about the period of the Reformation, that Martin Luther had lately composed a book called the *New Testament*; but that they, for their part, would adhere to the *Old* Testament. Ignorant, however, as were the Scottish clergy, they were not more illiterate than many on the Continent. A foreign monk declaiming one day in the pulpit against Lutherans and Zuinglians, said to his audience, "A new language was invented some time ago, called *Greek*, which has been the mother of all these heresies. A book is printed in this language, called the New Testament, which contains many dangerous things. Another language is now forming, the Hebrew: whoever learns it, immediately becomes a Jew." No wonder, after this, that the Commissioners of the Senate of Lucerne should have confiscated the works of Aristotle, Plato, and some of the Greek poets, which they found in the library of Zuinglius, concluding that every book printed in that language must be infected with Lutheranism.—*M'Crie's Life of John Knox.*

THE INDIAN WIFE.

TAHMIROO was the daughter of a powerful Sioux chieftain; and she was the only being ever known to turn the relentless old man from a savage purpose. Something of this influence was owing to her infantile beauty, but more to the gentleness of which that beauty was the emblem. Hers was a species of loveliness rare among Indian girls. Her figure had the flexile grace so appropriate to protected and dependent woman in refined countries; her ripe pouting lip and dimpled cheek wore the pleading air of aggrieved childhood; and her dark eye had such an habitual expression of timidity and fear, that the young Sioux called her the "Startled Fawn."

I know not whether her father's broad lands, or her own appealing beauty, was the most powerful cause of admiration; but certain it is Tahmiroo was the unrivalled belle of the Sioux. She was a creature all formed for love. Her downcast eye, her trembling lip, and her quiet submissive motion—all spoke its language; yet various young chieftains had in vain sought her affections; and when her father urged her to strengthen his power by an alliance, she answered him only by her tears.

This state of things continued until 1765, when a company of French traders came to reside there, for the sake of deriving profit from the fur trade. Among them was Florimond de Rancé, a young indolent Adonis, whom pure ennui had led from Quebec to the Falls of St. Anthony. His fair round face, and studied foppery of dress, might have done little toward gaining the heart of the gentle Sioux; but there was a deference and courtesy in his manner which the Indian never pays to degraded woman, and Tahmiroo's deep sensibilities were touched by it. A more careful arrangement of her rude dress, an anxiety to speak his language fluently, and a close observance of European customs, soon betrayed the subtle power which was fast making her its slave. The ready vanity of the Frenchman quickly perceived it. At first he encouraged it with that sort of undefined pleasure which man always feels in awakening strong affection in the hearts of even the most insignificant. Then the idea that, though an Indian, she was a princess, and that her father's extensive lands on the Missouri were daily becoming of more and more consequence to his ambitious nation, led him to think of marriage with her as a desirable object. His eyes and his manner had said this long before the old chief began to suspect it; and he allowed the wily Frenchman to twine himself almost as closely round his heart as he had around the more yielding soul of his darling child.

Though exceedingly indolent by nature, Florimond de Rancé had acquired skill in many graceful arts, which excited the wonder of the savages. He fenced well enough to foil the most expert antagonist; and in hunting, his rifle was sure to carry death to the game. These accomplishments, and the facility with which his pliant nation conform to the usages of savage life, made him a universal favourite; and, at his request, he was formally adopted as one of the tribe. But, conscious as he was of his power, it was long before he dared to ask for the daughter of the haughty chief. When he did make the daring proposition, it was received with a still and terrible wrath, that might well frighten him from his purpose. Rage showed itself only in the swelling veins and clenched hand of the old chief. With the boasted coldness and self-possession of an Indian, he answered, "There are Sioux girls enough for the poor pale faces that come among us. A king's daughter weds the son of a king. Eagles must sleep in an eagle's nest."

In vain Tahmiroo knelt and supplicated. In vain she promised that Florimond de Rancé would adopt all his enmities and all his friendships; that in hunting and in war he would be an invaluable treasure. The chief remained inexorable. Then Tahmiroo no longer joined in the dance, and the old man noticed that her rich voice was silent when they passed her wigwam. The light of her beauty began to fade, and the bright vermilion current, which mantled under her brown cheek, became sluggish and pale. The languid glance she cast on the morning sun and the bright earth entered into her father's soul. He could not see his beautiful child thus gradually wasting away. He had long averted his eyes whenever he saw Florimond de Rancé, but one day, when he crossed his hunting-path, he laid his hand on his shoulder, and pointed to Tahmiroo's dwelling. Not a word was spoken. The proud old man and the blooming lover entered it together. Tahmiroo was seated in the darkest corner of the wigwam, her head leaning on her hand, her basket-work tangled beside her, and a bunch of flowers the village maidens had brought her scattered and withering at her feet. The chief looked upon her with a vehement expression of love, which none but stern countenances can wear. "Tahmiroo," he said, in a subdued tone, "go to the wigwam of the stranger, that your father may again see you love to look on the rising sun and the opening flowers." There was mingled joy and modesty in the upward glance of the "Startled Fawn" of the Sioux; and when Florimond de Rancé saw the light of her mild eye, suddenly and timidly veiled by its deeply-fringed lid, he knew that he had lost none of his power.

The marriage song was soon heard in the royal wigwam, and the young adventurer became the son of a king.

Months and years passed on, and found Tahmiroo the same devoted submissive being. Her husband no longer treated her with the uniform gallantry of a lover. He was not often harsh; but he adopted something of the coldness and indifference of the nation he had joined. Tahmiroo sometimes wept in secret; but so much of fear had lately mingled with her love, that she carefully concealed her grief from him who had occasioned it. When she watched his countenance with that pleading innocent look which had always characterised her beauty, she sometimes would obtain a glance such as he had given her in former days, and then her heart would leap like a frolicsome lamb, and she would live cheerfully on the remembrance of that smile through many wearisome days of silence and neglect. Never was woman, in her heart-breaking devotedness, satisfied with such slight testimonials of love as was this gentle Sioux girl. If Florimond chose to fish, she would herself ply the oars rather than he should suffer fatigue; and the gaudy canoe her father had given her, might often be seen gliding down the stream, while Tahmiroo dipped her oars in unison with her soft rich voice, and the indolent Frenchman lay sunk in luxurious repose. She had learned his religion—but for herself she never prayed. The cross he had given her was always raised in supplication for him; and if he but looked unkindly on her, she kissed it, and invoked its aid in agony of soul. She fancied the sounds of his native land might be dear to him, and she studied his language with a patience and perseverance to which the savage has seldom been known to submit. She tried to imitate the dresses she had heard him describe; and if he looked with a pleased eye on any ornament she wore, it was always reserved to welcome his return. Yet, for all this lavishness of love, she asked but kind approving looks, which cost the giver nothing. Alas, for the perverseness of man in scorning the affection he ceases to doubt! The little pittance of love for which poor Tahmiroo's

heart yearned so much was seldom given. Her soul was a perpetual prey to anxiety and excitement; and the quiet certainty of domestic bliss was never her allotted portion. There were, however, two beings on whom she could pour forth her whole flood of tenderness without reproof or disappointment. She had given birth to a son and daughter, of uncommon promise. Victoire, the eldest, had her father's beauty, save in the melting dark eye, with its plaintive expression, and the modest drooping of its silken lash. Her cheeks had just enough of the Indian hue to give them a warm rich colouring; and such was her early maturity, that, at thirteen years of age, her tall figure combined the graceful elasticity of youth with the staid majesty of womanhood. She had sprung up at her father's feet with the sudden luxuriance of a tropical flower; and her matured loveliness aroused all the dormant tenderness and energy within him. It was with mournful interest he saw her leaping along the chase, with her mother's bounding sylph-like joy; and he would sigh deeply when he observed her oar rapidly cutting the waters of the Missouri, while her boat flew over the surface of the river like a wild bird in sport—and the gay young creature would wind round among the eddies, or dart forward, with her hair streaming on the wind, and her lips parted with eagerness. Tahmiroo did not understand the nature of his emotions. She thought, in the simplicity of her heart, that silence and sadness were the natural expressions of a white man's love; but when he turned his restless gaze from his daughter to her, she met an expression which troubled her. Indifference had changed into contempt; and woman's soul, whether in the drawing-room or the wilderness, is painfully alive to the sting of scorn. Sometimes her placid nature was disturbed by a strange jealousy of her own child. "I love Victoire only because she is the daughter of Florimond," thought she; "why, oh! why does he not love me for being the mother of Victoire?"

It was too evident that de Rancé wished his daughter should be estranged from her mother, and her mother's people. With all members of the tribe, out of his own family, he sternly forbade her having any intercourse; and even there he kept her constantly employed in taking dancing-lessons from himself, and obtaining various branches of learning from an old Catholic priest, whom he had solicited to reside with him for that purpose. But this kind of life was irksome to the Indian girl, and she was perpetually escaping the vigilance of her father to try her arrows in the woods, or guide her pretty canoe over the waters. De Rancé had long thought it impossible to gratify his ambitious views for his daughter without removing her from the attraction of her savage home, and each day's experience convinced him more and more of the truth of this conclusion.

To favour his project, he assumed an affectionate manner towards his wife; for he well knew that one look or word of kindness would, at any time, win back all her love. When the deep sensibilities of her warm heart were roused, he would ask for leave to sell her lands; and she, in her prodigality of tenderness, would have given him anything, even her own life, for such smiles as he then bestowed. The old chief was dead, and there was no one to check the unfeeling rapacity of the Frenchman. Tracts after tracts of Tahmiroo's valuable land were sold, and the money remitted to Quebec, whither he had the purpose of conveying his children on the pretence of a visit, but, in reality, with the firm intent of never again beholding his deserted wife.

A company of Canadian traders happened to visit the Falls of St. Anthony just at this juncture, and Florimond de Rancé took the opportunity to apprise Tahmiroo of his intention to educate Victoire at one of the convents in Quebec. The Sioux pleaded with all the earnestness of a mother's eloquence—but she pleaded in vain. Victoire and her father joined the company of traders on their return to Canada. Tahmiroo knelt and fervently besought that she might accompany them. She would stay out of sight, she said; they should not be ashamed of her among the great white folks at the east; and if she could but live where she could see them every day, she should die happier.

"Ashamed of you! and you the daughter of a Sioux king!" exclaimed Victoire proudly, and, with a natural impulse of tenderness, fell on her mother's neck and wept.

"Victoire, 'tis time to depart!" said her father sternly. The sobbing girl tried to release herself, but she could not. Tahmiroo embraced her with an energy of despair; for, after all her doubts and jealousies, Victoire was the darling child of her bosom—she was so much the image of Florimond when he first said he loved her. "Woman! let her go!" exclaimed De Rancé, exasperated by the length of the parting scene. Tahmiroo raised her eyes anxiously to his face, and she saw that his arm was raised to strike her.

"I am a poor daughter of the Sioux; oh! why did you marry me?" exclaimed she, in a tone of passionate grief.

"For your father's lands," said the Frenchman coldly.

This was the drop too much. Poor Tahmiroo, with a piercing shriek, fell on the earth, and hid her face in the grass. She knew not how long she remained there. Her highly-wrought feelings had brought on a dizziness of the brain, and she was conscious only of a sensation of sickness, accompanied by the sound of receding voices. When she recovered, she found herself alone with Louis, her little boy, then about six years old. The child had wandered there, after the traders had departed, and having in vain tried to waken his mother, he laid himself down at her side, and slept on his bow and arrows. From that hour Tahmiroo was changed. Her quiet submissive air gave place to a stern and lofty manner; and she, who had always been so gentle, became as bitter and implacable as the most bloodthirsty of her tribe. In little Louis all the strong feelings of her soul were centred; but even her affection for him was characterised by a strange and unwonted fierceness. Her only care seemed to be to make him like his grandfather, and to instil a deadly hatred of white men; and the boy learned his lessons well. He was the veriest little savage that ever let fly an arrow. To his mother alone he yielded anything like submission; and the Sioux were proud to hail the haughty child as their future chieftain.

Such was the aspect of things on the shore of the Mississippi, when Florimond de Rancé came among them after an absence of three years. He was induced to make this visit, partly from a lingering curiosity to see his boy, and partly from the hopes of obtaining more land from the yielding Tahmiroo. He affected much contrition for his past conduct, and promised to return with Victoire before the year expired. Tahmiroo met him with the most chilling indifference, and listened to him with a vacant look, as if she heard him not. It was only when he spoke to her boy that he could arouse her from this apparent lethargy. On this subject she was all suspicion. She had a sort of undefined dread that he too would be carried away from her; and she watched over him like a she-wolf when her young is in danger.

Her fears were not unfounded; for Florimond de Rancé did intend, by demonstrations of fondness, and glowing descriptions of Quebec, to kindle in the mind of her son a desire to accompany him.

Tahmiroo thought the hatred of white men, which she had so carefully instilled, would prove a sufficient shield; but many weeks had not elapsed before she saw that Louis was fast yielding himself up to the fascinating power which had enthralled her own youthful spirit. With this discovery came horrible thoughts of vengeance; and more than once she had nearly nerved her soul to murder the father of her son—but she could not. Something in his features still reminded her of the devoted young Frenchman who had carried her quiver through the woods and kissed the moccasin he stooped to lace, and she could not kill him.

The last cutting blow was soon given to the heart of the Indian wife. Young Louis, full of boyish curiosity, expressed a wish to go with his father, though he, at the same time, promised a speedy return. He had always been a stubborn boy; and she felt now as if her worn-out spirit would vainly contend against his wilfulness. With that sort of resigned stupor which often indicates approaching insanity, she yielded to his request, exacting, however, a promise that he would sail a few miles down the Mississippi with her the day before his departure.

The day arrived. Florimond de Rancé was at a distance on business. Tahmiroo decked herself in the garments and jewels she had worn on the day of her marriage, and selected the gaudiest wampum-belts for the little Louis.

"Why do you put these on?" said the boy.

"Because Tahmiroo will no more see her son in the land of the Sioux," said she, mournfully, "and when her father meets her in the Spirit Land, he will know the beads he gave her."

She took the wondering boy by the hand, and led him to the river-side. There lay the canoe her father had given her when she left him for "the wigwam of the stranger." It was faded and bruised now, and so were all her hopes. She looked back on the hut where she had spent her brief term of wedded happiness, and its peacefulness seemed a mockery of her misery. And was she—the lone, the wretched, the desperate, and deserted one—was she the "Startled Fawn" of the Sioux, for whom contending chiefs had asked in vain? The remembrance of all her love and all her wrongs came up before her memory, and death seemed more pleasant to her than the gay dance she once loved so well. But then her eye rested on her boy—and, O God! with what an agony of love! It was the last vehement struggle of a soul all formed for tenderness. "We will go to the Spirit Land together," she exclaimed. "He cannot come there to rob me!"

She took Louis in her arms as if he had been a feather, and springing into the boat, she guided it towards the Falls of St. Anthony. "Mother, mother! the canoe is going over the rapids!" screamed the frightened child. "My father stands on the waves and beckons me!" she said. The boy looked at the horribly fixed expression of her face, and shrieked aloud for help.

The boat went over the cataract. Louis de Rancé was seen no more. He sleeps with the "Startled Fawn" of the Sioux, in the waves of the Mississippi! The story is well remembered by the Indians of the present day; and when a mist gathers over the Falls, they often say, "Let us not hunt to-day. A storm will certainly come; for Tahmiroo and her son are going over the Falls of St. Anthony."—*The Legendary.*

POISONS AND THEIR ANTIDOTES.

YOUNG persons should be cautioned against tasting any roots, berries, seed, or leaves, with which they are unacquainted. Many plants have narcotic qualities, like opium, producing distress, nausea, and giddiness; sometimes ending in convulsions and death. When people have been poisoned by swallowing *laudanum*, or similar substances, a thorough evacuation of the stomach is the first object. Powerful doses of emetics must be given instantly. Ipecacuhana is recommended for narcotic poisons, because it peculiarly counteracts their effects. Thirty grains added to the same quantity of sulphate of zinc, may be given to a grown person; and fifteen grains of ipecacuanha repeated every ten minutes, till it operates freely. If the wine of ipecacuanha is used, two ounces may be given for the first dose, and a tablespoonful repeated. The inclination to vomit should be encouraged by tickling the throat with a feather, or with the finger, and by large draughts of lukewarm water. If other emetics are not at hand, one tablespoonful of powdered mustard, stirred in a tumbler of warm water, and repeated if necessary, will generally induce vomiting. As, however, the stomach soon becomes insensible to the action of emetics, when narcotic poisons have been taken, no time should be lost in obtaining medical assistance, in order that recourse may be had to the stomach-pump, which will effectually remove the poison. When the emetic has operated, a brisk dose of castor oil and jalap should be given. Vinegar and lemon-juice have been recommended; but some physicians say they do much more harm than good. To counteract drowsiness, keep the patient walking, and give strong coffee, or strong green tea freely. The douche or cold shower-bath is also serviceable. A teaspoonful of water of ammonia, or hartshorn, in a wineglassful of water, every fifteen minutes, repeated for an hour or more, *if the emergency render it necessary*, is said to have a very stimulating and rousing effect. This should be persevered in when the system seems sinking, and reaction does not take place. If this cannot be obtained, a little clear rum or brandy may be given. At the same time the body should be rubbed with salt, and hartshorn applied to the nostrils. The patient should not sleep for twelve hours. The diet should be very bland and simple during recovery. The after-treatment should be directed by a medical man.

MINERAL POISONS.

The most common are *nitric acid*, *arsenic*, and *oxalic acid*. They produce burning heat in the mouth and stomach, acute pain, nausea, and hiccough. Repeated doses of calcined magnesia are the best antidote. If magnesia is not at hand, let a solution of soap and water be drunk freely. It is made by dissolving half-a-pound of brown soap in a quart of water; a cupful should be given warm every three or four minutes. Chalk and water and lime-water likewise tend to neutralise the acid.

An emetic should be instantly given. Sulphate of zinc operates the quickest, and is always most safely administered mingled with ipecacuanha. A grown person may take thirty grains of each in a glassful of warm water; and fifteen grains of ipecacuanha may be repeated every ten minutes, if necessary. Assist the vomiting by copious draughts of warm barley-water, gruel, or linseed tea. Emollient fomentations and injections are useful. Physicians usually try bleeding, or leeches, when the inflammatory symptoms appear. During convalescence, the diet should be strictly confined to gruel, arrow-root, milk, &c. Arsenic usually causes free vomiting, without adventitious assistance. Its effects are counteracted by chalk and water, mucilaginous drinks, but latterly it has been stated that the tritoxide of iron, or iron-rust, will prove the best and an immediate antidote.

When *corrosive sublimate* has been swallowed, the white of eggs, taken freely, will resolve it into a harmless mass.

Sugar, or syrup, in large quantities, is an antidote to the poison of *copper* or *verdigris*; and coffee immediately decomposes it.

Common salt is an antidote to *nitrate of silver*.

Sulphate of magnesia, or sulphate of soda, are useful in counteracting the effects of *sugar of lead* and other preparations of that metal.

When over-doses of *tartar emetic* or other *antimonials* have been taken, yellow Peruvian bark will prevent the fatal effects. One ounce of the strong infusion is said to neutralise the effect of tartar emetic. Almost any vegetable bitter will have the same effect; therefore it is very improper to give camomile tea when you wish to cause vomiting with *antimony*.—*Mrs. Child.*

MONKEY STORIES.

IN No. 38, we gave a paper on "Monkeys and their imitative Powers," and in recent Numbers inserted a lecture upon the intellect observable in animals; and as a sort of pendant we transcribe the following remarks upon the habits of monkeys, from Mrs. Meer Hassan Ali's amusing volumes, to which we were indebted on a former occasion. It is a common saying with the lower orders of Eastern countries, that the monkeys would speak if they were not afraid of being set to work did they betray their capacity; and some of the stories told of them, on the authority of the natives, by Mrs. Meer Hassan Ali, contain enough of the marvellous to warrant such a conclusion. But we *rather* fear they want confirmation.

"The natives firmly believe the whole monkey race to be gifted with reason to a certain extent, never accounting for the sagacity and cunning they are known to possess by instinctive habits; arguing from their own observations, that the monkeys are peaceable neighbours or inveterate enemies to man, in proportion as their good will is cultivated by kindness and hospitality, or their propensity to revenge roused by an opposite line of conduct towards them.

"The husbandman whose land is in the vicinity of a forest, and the abode of monkeys, secures safety to his crops by planting a patch of ground with that species of grain which these animals are known to prefer. Here they assemble, as appetite calls, and feast themselves upon their own allotment; and, as if they appreciated the hospitality of the landlord, not a blade is broken, or a seed destroyed, in the fields of corn to the right and left of their plantation. But woe to the farmer who neglects this provision; his fields will not only be visited by the marauders, but their ven-

geance will be displayed in the wasteful destruction of his cultivation. This undoubtedly looks more like reason than instinct; and if credit could be given to half the extraordinary tales that are told of them, the monkeys of India might justly be entitled to a higher claim than that of instinct for their actions.

"Monkeys seem to be aware that snakes are their natural enemies. They never advance in pursuit of, yet they rarely run from a snake; unless its size renders it too formidable an object for their strength and courage to attack with anything like a prospect of success in destroying it. So great is the animosity of the monkey race to these reptiles, that they attack them systematically, after the following manner:—

"When a snake is observed by a monkey, he depends on his remarkable agility as a safeguard from the enemy. At the most favourable opportunity he seizes the reptile just below the head with a firm grasp, then springs to a tree, if available, or to any hard substance near at hand, on which he rubs the snake's head with all his strength until life is extinct, at intervals smelling the fresh blood as it oozes from the wounds of his victim. When success has crowned his labour, the monkey capers about his prostrate enemy, as if in triumph at the victory he has won; developing, as the natives say, in this, a striking resemblance to man.

"Very few monkeys, in their wild state, ever recover from inflicted wounds; the reason assigned by those who have studied their usual habits is, that whenever a poor monkey has been wounded, even in the most trifling way, his associates visit him by turns, when each visitor, without a single exception, is observed to scratch the wound smartly with his nails. A wound left to itself might be expected to heal in a short time, but thus irritated by a successive application of their sharp nails, it inflames and increases. Mortification is early induced by the heated atmosphere, and death rapidly follows.

"The monkeys' motives for adding to their neighbour's anguish is accounted for by some speculators on the score of their aversion to the unnatural smell of blood; or they are supposed to be actuated by a natural abhorrence to the appearance of the wound, not by any means against the wounded, since, in their domestic habits, they are considered to be peaceable and affectionate in their bearings towards each other. The strong will exercise mastery over the weak where food is scarce, but, in a general way, they are by no means quarrelsome or revengeful amongst themselves. They are known to hold by each other in defending rights and privileges, if the accounts given by creditable natives be true, who add that a whole colony of monkeys have been known to issue forth in a body to revenge an injury sustained by an individual of their tribe; often firing a whole village of chupha-roofs, where the aggressor is known to be a resident, who in his anger may have maimed or chastised one of their colony.

"The female monkey is remarkable for her attachment to her progeny, which she suckles until it is able to procure food for its own sustenance. When one of her young dies, the mother is observed to keep it closely encircled in her arms, moaning piteously with true maternal feelings of regret, and never parting with it from her embrace until the dead body becomes an offensive mass: and when at last she quits her hold, she lays it on the ground before her, at no great distance, watching with intense anxiety the dead body before her, which she can no longer fold in her embrace, until the work of decomposing has altered the form of the creature that claimed her tender attachment. What an example is here given to unnatural mothers who neglect or forsake their offspring!

"I shall here insert a few anecdotes illustrative of the opinions of the natives on the subject of monkeys being possessed of reasoning faculties. They shall be given exactly as I have received them, not expecting my readers will give to them more credit than I am disposed to yield to most of these tales; but as they are really believed to be true by the natives who relate them, I feel bound to afford them a place in my work, which is intended rather to describe men as they are than men as I wish to see them.

"In the neighbourhood of Muttra is an immense jungle or forest, where monkeys abound in great numbers and variety. Near a village bordering this forest is a large natural lake, which is said to abound with every sort of fish and alligators. On the banks of this lake are many trees, some of which branch out a great distance over the water. On these trees monkeys of a large description, called Lungoor, gambol from spray to spray in happy amusement: sometimes they crowd in numbers on one branch, by which means their weight nearly brings the end of the bough to the surface of the water; on which occasion it is by no means unusual for one or more of their numbers to be lessened.

"Whether the monkeys told their thoughts or not, my informant does not say; but the retailers of the story assert that the oldest monkey was aware that his missing brethren had been seized by an alligator from the branch of the tree, whilst they were enjoying their amusement. This old monkey, it would seem, resolved on revenging the injury done to his tribe, and formed a plan for retaliating on the common enemy of his race.

"The monkeys were observed by the villagers, for many successive days, actively occupied in collecting the fibrous bark of certain trees, which they were converting into a thick rope. The novelty of this employment surprised the peasants, and induced them to watch daily for the result. When the rope was completed, from sixty to seventy of the strongest monkeys conveyed it to the tree: having formed a noose at one end with the nicest care, the other end was secured by them to the overhanging arm of the tree. This ready, they commenced their former gambols, jumping about and crowding on the same branch which had been so fatal to many of their brethren.

"The alligator, unconscious of the stratagem thus prepared to secure him, sprang from the water as the branch descended, but instead of catching the monkey he expected, he was himself caught in the noose; and the monkeys moving away rather precipitately, the alligator was drawn considerably above the surface of the water. The more he struggled, the firmer he was held by the noose; and here was his skeleton to be seen many years after, suspended from the tree over the water, until time and the changes of season released the blanched bones from their exalted situation, to consign them to their more natural element in the lake below.

"On one occasion, a Hindoo traveller, on his way to Muttra, from his place of residence, drew down the resentment of the monkeys inhabiting the same forest, by his inattention to their well-known habits. The story is told as follows:—

"The man was travelling with all his worldly wealth about his person: viz., fifty gold mohurs (each nearly equal to two pounds in value), and a few rupees, the savings of many a year's hard service, which were secreted in the folds of his turban; a good suit of clothes on his back; a few gold ornaments on his neck and arms; and a bundle of sundries and cooking vessels.

"The Hindoo was on foot, without companions, making his way towards the home of his forefathers, where he hoped with his little treasury to be able to spend his remaining years in peace with his family and friends, after many years' toil and absence from his home. He stopped near to the lake in question, after a long and fatiguing march, to rest himself beneath the shade of the trees, and cook his humble meal of bread and dhall. I ought here, perhaps, to say that this class of natives always cook in the open air, and, if possible, near a river, or large body of water, for the purpose of bathing before meals, and having water for purifying their cooking utensils, &c.

"The man having undressed himself, and carefully piled his wardrobe beneath the tree he had selected for shelter, went to the lake and bathed; after which he prepared his bread, and sat himself down to dine. As soon as he was comfortably seated, several large monkeys advanced and squatted themselves at a respectful distance from him, doubtless expecting to share in the good things he was enjoying. But no: the traveller was either too hungry or inhospitable, for he finished his meal without tendering the smallest portion to his uninvited visitors, who kept their station, watching every mouthful until he had finished.

"The meal concluded, the traveller gathered his cooking vessels together, and went to the bank of the lake in order to wash them, as is customary, and to cleanse his mouth after eating; his clothes and valuables were left securely under the tree, as he imagined—if he thought at all about them—for he never dreamed of having offended the monkeys by eating all he had cooked, without making them partakers. He was no sooner gone, however, than the monkeys assembled round his valuables; each took something from the collection; the oldest among them having secured the purse of gold, away they ran to the tree over the very spot where the man was engaged in polishing his brass vessels.

"The Hindoo had soon completed his business at the lake, and unconscious of their movements, he had returned to the tree, where, to his surprise and sorrow, he discovered his loss. Nearly frantic, the Hindoo doubted not some sly thief had watched his motions and removed his treasures, when he heard certain horrid yells from the monkeys which attracted his attention: he returned hastily to the lake, and on looking up to the tree, he discovered his enemies in the monkeys. They tantalised him for some time

by holding up the several articles to his view; and when the old monkey shook the bag of gold, the poor man was in an agony: they then threw the whole into the lake; the coins, one by one, were cast into the deep water, where not a shadow of hope could be entertained of their restoration, as the lake was deep and known to be infested with alligators.

"The man was almost driven mad by this unlooked-for calamity, by which he was deprived of the many comforts his nursed treasure had so fairly promised him for the remainder of life. He could devise no plan for recovering his lost valuables, and resolved on hastening to the nearest village, there to seek advice and assistance from his fellow-men; where, having related his unfortunate adventures, and declaring he had done nothing to anger the creatures, he was asked if he had dined, and if so, had he given them a share? He said, he had indeed cooked his dinner, and observed the monkeys seated before him whilst he dined, but he did not offer them any.

"'That, that is your offence!' cried the villagers in a breath; 'who would ever think of eating without sharing his meal with men or with animals? You are punished for your greediness, friend.'—'Be it so,' said the traveller; 'I am severely used by the brutes, and am now resolved on punishing them effectually in return for the ill they have done me.'

"He accordingly sold the gold ornaments from his arms and neck—purchased a quantity of sugar, ghee, flour, and arsenic—returned to his old quarters, prepared everything for cooking, and in a short time had a large dish filled with rich-looking cakes, to tempt his enemies to their own ruin.

"The feast was prepared in the presence of the assembled multitude of monkeys. The Hindoo placed the dish before his guests, saying, 'There, my lords! your food is ready!' The old monkey advanced toward the dish, took up a cake, raised it to his nose, and then returning it to the dish, immediately ran off, followed by the whole of his associates, into the thick jungle.

"The man began to despair, and thought himself the most unlucky creature existing; when, at length, he saw them returning with augmented numbers; he watched them narrowly, and observed each monkey had a green leaf in his paw, in which he folded a cake and devoured the whole speedily. The man expected, of course, to see them sicken immediately, for the quantity of arsenic he had used was sufficient, he imagined, to have killed twenty times their number. But, no: his stratagem entirely failed; for the leaf with which they had provided themselves was an antidote to the poison put into their food. The traveller thus sacrificed even that little which would have carried him on his journey, had he been satisfied with his first loss; but the Hindoo cherished a revengeful disposition, and thereby was obliged to beg his way to his family.

"The next monkey story is equally marvellous; the natives believe that it actually occurred; I am disposed, however, to think all these stories were originally fables to impress a moral upon the ignorant.

"Near a small town in the province of Oude there is a jungle of some extent, inhabited by monkeys. A certain man of the Hindoo class, residing in the town, resolved upon enjoying himself one day with a bottle of arrack he had procured by stealth; and since it is well known that spirits or fermented liquors are prohibited articles in the territories governed by Mussulmaun rulers, the man betook himself with his treat to the neighbouring jungle, where in private he might drink the spirit he loved, and escape the vigilance of the police.

"Arriving at a convenient spot, the Hindoo seated himself under a tree, prepared his hookha, drew from his wrapper the bottle of spirits, and a small cup he had provided; and if ever he knew what happiness was in his life, this moment was surely his happiest.

"He drank a cup of his liquor, smoked his hookha with increased relish, and thought of nothing but his present enjoyment. Presently he heard the sound of rustling in the trees, and in a few minutes after a fine sturdy monkey, of the Lungoor tribe, placed himself very near to him and his bottle.

"The Hindoo was of a lively temper, and withal kindly disposed towards the living, though not of his own species. Having a cake of dry bread in his waistband, he broke off a piece and threw it to his visitor; the monkey took the bread and sniffed at the cup. 'Perhaps you may like to taste as well as to smell,' thought the Hindoo, as he poured out the liquor into the cup, and presented it to his guest.

"The monkey raised the cup with both paws to his mouth, sipped of its contents, winked his eyes, appeared well satisfied with the flavour, and to the surprise of the Hindoo, finished the cup; which was no sooner done, than away he sprang up the tree again.

"'Had I known you would run away so soon, my guest, I should have spared the arrack,' thought the Hindoo. But the monkey quickly returned to his old position, threw down a gold mohur to his entertainer, and sat grinning with apparent satisfaction. The Hindoo, astonished at the sight of gold, thought to repay his benefactor by another cup of spirits, which he placed before the monkey, who drank it off, and again mounted the tree, and shortly returned with a second gold mohur.

"Delighted with the profit his arrack produced, the Hindoo drank sparingly himself; for each time the monkey took a cup, a gold mohur was produced, until the man counted eight of these valuable coins on his palm. By this time, however, the monkey was completely overcome by the strength of his potations, and lay apparently senseless before the Hindoo, who fancied now was his turn to mount the tree, where he found, on diligent search, in a hollow place, a small bag of gold mohurs, with which he walked off, leaving the monkey prostrate on the earth.

"The Hindoo determined on going some distance from his home, in a different direction, fearing his secret treasure might be the means of drawing him into difficulties amongst the people of his own town, who had probably been robbed by the monkey at some previous period.

"In the mean while the monkey is supposed to have recovered from his stupor, and the next morning, on discovering his loss, he set up a horrid yell, which brought together all his fellow-inhabitants of the jungle; and some neighbouring villages saw an immense number of monkeys of all sorts and sizes, collected together in a body. The story runs that this army of monkeys was headed by the one who had recovered from his drunken fit, and that they marched away from the jungle in pursuit of the robber.

"Their first march was to the adjacent village, where every house was visited in turn by the monkeys, without success; no one ever venturing to obstruct or drive away the intruders, fearing their resentment. After which they sallied out of the village to the main road, minutely looking for footsteps, as a clue, on the sandy pathway; and by this means discovering the track of the Hindoo, they pursued the road they had entered throughout the day and night. Early in the morning of the following day, the monkeys advanced to the serai (inn, or halting-place for travellers) soon after the Hindoo himself had quitted it, who had actually sojourned there the previous night.

"On the road, when the horde of monkeys met any traveller, he was detained by them until the chief of them had scrutinized his features, and he was then liberated on finding he was not the person they were in pursuit of. After having marched nearly forty miles from their home, they entered one of the halting-places for travellers, where the Hindoo was resting after his day's journey.

"The monkey having recognised the robber, immediately grasped him by the arm, and others entering, the frightened robber was searched, the purse discovered in his wrapper, which the chief monkey angrily seized, and then counted over its contents, piece by piece. This done, finding the number correct, the monkey selected eight pieces, and threw them towards the Hindoo; and distributing the remaining number of gold mohurs amongst the monkeys, who placed each his coin in the hollow of his cheek, the whole body retired from the serai to retrace their steps to the jungle."

END OF THE THIRD VOLUME.

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